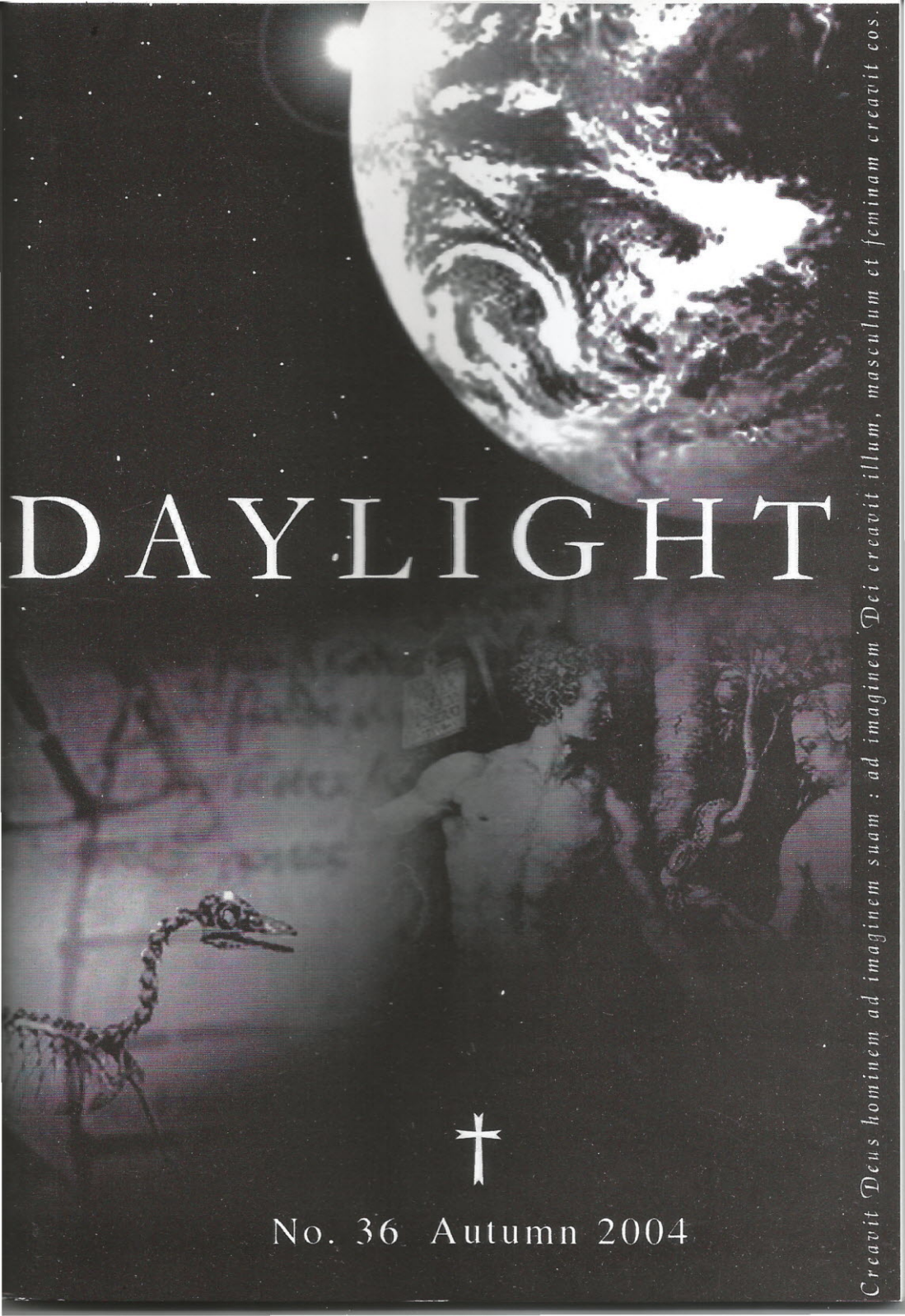




DAYLIGHT



No. 36 Autumn 2004

Creavit Deus hominem ad imaginem suam : ad imaginem Dei creavit illum, masculum et feminam creavit eos.

DAYLIGHT ORIGINS SOCIETY

AIMS

To inform Catholics and others of the scientific evidence supporting Special Creation as opposed to Evolution, and to show that the true discoveries of Science are in conformity with Catholic doctrines.

* * * * *

***Daylight* subscription for three issues**

[two or three a year, dependent on personal circumstances]

UK / Ireland / Europe:	£10 or 15 euros.
Outside Europe:	£15 (\$25)

Cheques etc. in British Sterling only, please.

Cash (paper) acceptable in £ Sterling, Euros or US\$.

* * * * *

For further information, sample copy of *Daylight*, and list of resources (summary inside back cover), for yourself or friend, please contact: [send SAE in UK, please]

A.L.G. Nevard, 19 Francis Avenue, St. Albans, AL3 6BL, England.
(01727) 868427 [evenings and weekends only, please]

* * * * *

Cover design by Thomas Grimer BA (Hons)
Available for commissions - please contact: thomasgrimer@hotmail.com

*And God created man to his own image; to the image of God he created him.
Male and female he created them. Gen.1:27*

CONTENTS

EDITORIAL	2
WHY HUMAN EVOLUTION CAN NEVER BECOME PART OF THE DEPOSIT OF FAITH <i>CLEMENT BUTEL</i>	4
CREATIONISM AND BILL BRYSON'S "A SHORT HISTORY OF NEARLY EVERYTHING" <i>ISLWYN REES</i>	27
WHERE IS EVOLUTION? EXTRACTS FROM NEWS ITEMS <i>THE EDITOR</i>	31
CREATION TO THE FLOOD IN CATHOLIC LITURGY <i>ANTHONY NEVARD</i>	35
NEW RESOURCES AVAILABLE	44

Disclaimer

*Please note that opinions expressed in signed articles
are not necessarily shared by the Editor.*

Under the heavenly patronage of
The Immaculate Conception of Our Blessed Lady
St Michael St Thomas Aquinas St Bonaventure

EDITORIAL

Creation Ex Nihilo - comments

This article by Peter Wilders, published in Daylight 34 (Spring 2004) cited the dogmatic teachings of the Fourth Council of Lateran (1215) “God, from the beginning of time, created each creature from nothing...” and Vatican I (1870) “all things ... as regards their whole substance, have been created by God from nothing”. The views of dogmatic theologian Fr Peter Fehlner were given in support of the claim that evolution theory contradicts traditional creation theology. In Mr Wilders’ view, the argument can be extended to conclude that Lateran IV “excludes development in time” and therefore implicitly rules out theistic evolution. This is not to claim that Lateran IV teaches explicitly a *de fide* condemnation of all theories of evolutionary change, as this has never been expressly taught by the Church.

May I clarify that Fr Fehlner should not be considered as supporting all the theological aspects developed in this article, and I regret any reader’s misunderstanding of this. I was sent the article in 1999, but decided to await a more opportune time to publish it, unaware of any revision.

I would remind readers not to assume that all the personal opinions stated in articles are agreed by quoted sources, supported by the Editor, or intended to be taken as infallible Catholic dogmas. There are differing views relating to aspects of creation theology that do not directly conflict with explicit Catholic doctrines, but may be valid opinions and speculations. For example, it is not *de fide* to believe in 24-hour creation days, that no new species have arisen since Day Six, or that non-human life was immortal before the Fall. One danger is that, when reading Creationist publications, we can be insufficiently careful in judging their Biblical interpretations in the light of Catholic dogmas and tradition.

News from the Kolbe Center

Over two hundred people turned out on October 15-17 at Christendom College in Front Royal, VA to hear world class Catholic experts teach on the subject of theology, philosophy and natural science defending the topic of Genesis as true history. The Third International Catholic Conference on Creation gave attendees the opportunity to evaluate the evidence for special creation and

the literal historical interpretation of Genesis and to decide for themselves whether compromise approaches such as theistic evolution or special creation better explains the facts of Scripture, tradition and natural science.

Conference speakers included:

Dr. Joseph Mastropaolo, Professor Emeritus, California State University; Gerard J. Keane, Australian author of *Creation Rediscovered* ;

Mr. Robert Sungenis, President of Catholic Apologetics International;

Fr. James Anderson, philosopher, the Missionaries of the Holy Apostles;

Fr. Victor Warkulwiz, theologian and physicist;

Dr. Joseph Strada, an aerospace engineer ;

Robert Bennett, physicist; Dr.

Jamey Turner, lecturer and glass harpist ;

Robin Bernhoft M.D., surgeon; Mr.

Gerry Matatics, President of Biblical Foundations International; Mr.

Salvatore J. Ciresi, Lecturer in Catechetics, Christendom College;

Fr. Brian Harrison, M.A., S.T.D., Professor of Theology, the Pontifical Catholic University of Puerto Rico.

Audiotapes available from Kolbe Center: www.kolbecenter.org

Articles for Publication

Please be aware that articles accepted for publication may not appear for several issues. Be sure to inform me if you later decide to revise or withdraw your submitted article.

Subscriptions

Please note that most subscriptions are now due. Sorry, but Euro cheques are costly and inconvenient. Many thanks for your support! Ed.



Of Your Charity

Please pray for the souls of deceased supporters of Daylight, including:

Fr Oswald Baker Frank Cahill

John Campbell

Sheila Catherwood-Smith

Miss M. Christie

Dr R. Cumberbatch

Arthur Davies John Doran

Dr B. Evans Mrs A. Frazer

Esmé Geering Jo Kerichard

Mary Meronti Kay McDonald

Mary McLaughlin

Roslyn Nothnagel

Dr Geoffrey Nutter M. Page

Fr Leo Straub Kevin Tully

Kathleen Wall

Requiescant in pace

WHY HUMAN EVOLUTION CAN NEVER BECOME PART OF THE DEPOSIT OF FAITH

Clement Butel

(Revised and re-edited on 9 February, 2004)

ABSTRACT

In this essay several definitive reasons are given why an evolutionary creation of our first parents can never become part of the Deposit of Faith. This being so, it is imperative that the Catholic Church should without delay not only reject the possibility of such a creation but should also re-affirm those teachings of the Church that hold that our first parents were created as described in the Book of Genesis, Chapter 2.

It is indeed unfortunate for both the faith and the moral well-being of Western society as a whole that the theological and scientific research and discussion, permitted by Pope Pius XII in 1950, concerning the possibility of human evolution, was not brought to fruition within a few years after that permission was given.

This should have at least elicited the existence of the theological reasons, binding upon all Catholics, for the rejection of human evolution. In addition, the complex nature of the living cell discovered in 1953 emphatically pointed to intelligent design and so ruled out chance upon which evolution theories rely.

Furthermore, in 1953-54 the “evidence” put forward to support the existence of the “Piltdown Man”, strongly declared to be an evolutionary predecessor of man, was found to be a forgery.

It seems, however, that there was never any organized research and discussion and so the decision of the Church has been held in abeyance ever since. This is most unfortunate because of the circumstances described hereunder.

In his book, “The Virginal Conception and the Bodily Resurrection of Jesus”, (the late) Father Raymond E. Brown S.S., stated, at p. 4, that Pope Pius XII’s

1943 encyclical letter, “*Divino Afflante Spiritu*”, “instructed Catholic scholars to use the methods of scientific biblical criticism that had hitherto been forbidden them. It took a little over ten years for teachers to be trained in the new approaches and for ideas to filter into Catholic seminaries and colleges, so that the mid-fifties really marked the watershed. By that time the critical method had led to Catholic exegetes abandoning almost all the biblical positions taken by Rome at the beginning of the century.” Father Brown then went on to claim that this alleged instruction was ratified in writing by two non-member officials the first Pontifical Biblical Commission. However, Msgr. John Steinmueller, a consulter to the Commission, showed in his book, “The Sword and the Spirit” (Stellar Maris Books, Fort Worth, Texas at p.7) that their statements were unauthorized and were condemned by the voting Cardinals of the Commission.

Thus what happened was an unauthorized revolt of the (modernist) scholars who by the mid-fifties had rejected the teachings of the first Pontifical Biblical Commission and had seized control of most of the teaching institutions of the Church. Such scholars not only

rejected the historicity of Genesis account of human creation, but on the contrary they embraced the ideas of the German “higher”(Biblical) critics that had been condemned by both Pope Leo XIII and Pope Pius X. In addition and most importantly they lent their support to the secular proponents of human evolution by endorsing the evolution hypothesis as genuine science. This can be verified by an examination of “The Jerome Biblical Commentary” edited by Father Brown and others.

All of this has been the great tragedy of the twentieth century because, without any powerful Catholic opposition, the secular rationalists, whose predecessors had seized control of scientific education earlier in that century, have been free to inflict our society with the false claims that only science can provide us with a knowledge of our origins and since science is limited to natural causes, nature is all there is, was or will be.

As a consequence of this, in the second half of the twentieth century, this naturalism not only ousted recognition of supernatural causes in the public sector of Western society, but also became the catalyst whereby Christian morality came to be replaced in most Western countries

by the “moral liberalism” of the philosophy of materialism.

INTRODUCTION

In this third millennium those of us now living in most Western countries no longer live in a society that pays heed to Christian moral principles. Instead a “moral liberalism” now prevails. [1] This is based upon the philosophy of materialism; namely, that only material things exist. Materialism has gained its predominance in our society through the acceptance of the notion of naturalism, which claims that the universe, the earth and life on it were naturally caused and that therefore nature is all there is, was or will be. [2]

Acceptance of naturalism has in turn come from the notion of positivism, which claims that only science, through observation and experiment, can give us the positive truth about the origin of the universe and all that is in it, including life on earth.

The alleged scientific explanation of the origin of all things is today given in most educational text books and journals and in encyclopedias and the media in general as three hypotheses, the Big Bang, Uniformitarian Geology and Organic Evolution, all

of which are falsely claimed to be scientifically factual. However, there is another form of naturalism, which has been called “theistic naturalism” [3]. This is not the contradiction in terms it appears to be, because it not only accepts the way things supposedly came about naturally, but also holds that that way is the way that God, our Creator, ordained that they should have come about. Theistic naturalism is better known as “theistic evolution”, a term which in the majority of cases embraces acceptance of the evolution world-view.

As noted above, Pope Pius XII in 1950 gave permission to those who were expert both in science and theology to research and discuss the question of whether the human body could have evolved from pre-existent and living matter. [4] In the final analysis the purpose of that research and discussion was to ascertain whether an evolutionary creation of our first parents could ever become a doctrine of the faith. In terms of theology, therefore, this is a threshold issue.

From the point of view of the philosophy of science, it would seem that in making the abovementioned concession the Pope acted upon the belief that this question might be one

that fell within the scope of the “positive” sciences [5], but, of course, he did not exclude research and discussion of that belief or examination of the question of whether the “positive sciences”, so-called, were indeed part of genuine natural science. This lastmentioned question can also be seen to be a threshold issue because, if the hypothesis of human evolution is outside of the scope of genuine natural science, further research and discussion would be irrelevant.

Unfortunately, neither of these threshold issues has ever been the subject of any study within the institutional Church. Instead for the most part it is now assumed that there are no theological or scientific objections to accepting human evolution as Catholic doctrine. There is also substantial acceptance of the belief that evolutionist text books contain scientific facts and arguments that must be taken into account in giving consideration to these questions. A consequence of all this is that theistic evolution is now generally accepted by the Roman Curia and taught by most teaching institutions of the Church in place of the Genesis doctrine. [6]

There are many within the Church who say it does not matter whether

we believe in a literal Genesis or evolution; either method could be God’s way of creating the first man and woman. This, it is submitted, is a very shortsighted view, because if Catholics concede that there is nothing wrong with theistic evolution or theistic naturalism, they are conceding that, apart from opposing chance, there is nothing wrong with atheistic naturalism per se.

Thus those within the Church, who have done so, have in a sense unwittingly aided and abetted the establishment of atheistic naturalism as the prevailing philosophy in Western society. It is not hard to imagine that if in the twentieth century all within the Catholic Church had, on the contrary, vehemently rejected both atheistic and theistic naturalism, Christian morality in Western society would not have been so readily, if at all, replaced by the moral liberalism of the materialists.

In this essay it will be shown that there are a number of reasons (theological and scientific cum philosophical) why the hypothesis of human evolution can never become part of the Deposit of Faith, and therefore, in the Catholic Church, the “*Humani Generis*” investigation should now be closed in favor of the

traditional teaching that Genesis, Chapters one to three, contains “a narrative of things that actually happened; a narrative which corresponds to objective reality and historic truth.” [7]

FIRST THRESHOLD ISSUE

(Whether there are theological reasons why human evolution cannot become part of the Deposit of Faith)

It is submitted that in the first place human evolution cannot become the basis of any doctrinal teaching because it is “new doctrine” within the meaning of “*Pastor Aeternus*”, a document of the first Vatican Council (Vatican I). This document (*inter alia*) states:

... The Roman Pontiffs, moreover, according to the conditions of the time and affairs advised, sometimes by calling ecumenical councils, or by examining the opinion of the Church spread throughout the world, sometimes by particular synods, sometimes employing other helps which divine Providence has supplied, have defined those matters must be held which with God’s help they have recognized as (being) in agreement with Sacred Scripture and apostolic tradition. For the Holy Spirit was not

promised to the successors of Peter, that by His revelation they might disclose new doctrine, but that by His help they might guard sacredly the revelation transmitted through the apostles and the deposit of faith, and might faithfully set it forth. ... (emphasis added)

(The above is taken from the English translation by Roy Deferrari of Denziger 30th edition, 1957, B. Herder Book Co. at paragraph 1836, the full text of which explains that the “affairs advised” are matters that have arisen which bishops have referred to Rome for decision.)

The “new doctrine” referred to is obviously doctrine that is completely outside of divine revelation: that is, it cannot be said to have been founded upon the divine revelation contained in Sacred Scripture and/or the Apostolic Tradition, or in a logical development of doctrine contained in those sources, which has become part of the Deposit of Faith. Examples of the latter are Our Lady’s perpetual virginity, Her immaculate conception and Her assumption, original sin and purgatory.

“*Lumen Gentium*”, a document of the Second Vatican Council (Vatican II), states (with a footnoted reference to “*Pastor Aeternus*”) that the Roman

Pontiff and the bishops “do not admit any new public revelation as pertaining to the divine deposit of faith.” [8] What else is human evolution in terms of the Catholic religion but a new public doctrine that can never become part of the deposit of faith?

ADDITIONAL THEOLOGICAL REASONS

Moreover, as shown below, the literal and historical meaning of the passages in Genesis, Chapter 2, concerning the special creation of our first parents, are upheld (a) in Sacred Scripture itself, (b) in the opinions commonly expressed by the Holy Fathers, and (c) in the Magisterium teachings of Popes Pius IX, Leo XIII and Pius X. It is therefore further submitted that for each and every one of these reasons human evolution must be rejected by all Catholics.

(a) Sacred Scripture. Genesis 2:7 states that God made man from “the dust of the ground” (RSV Catholic Edition). The molecules of the dust of the ground, being non-living matter, are said to be symmetrical and two directional, whereas the molecules of living matter are said to be asymmetrical and right-handed only. In Genesis 3:19 God told Adam “In the sweat of your face you shall eat

bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.” (same version). It should be noted that when once living human remains decay to dust, that that dust reverts to the molecular structure and direction of non-living matter.

Genesis 2:21 tells us that God took a rib from Adam’s side and “closed up its place with flesh” (RSV Catholic Edition). That flesh would have been the periosteum, the membrane in which bones are enclosed. It is a well-known medical fact that rib bone is frequently removed as a repair substance in the cases of treatment of accident victims and that after the membrane is “closed up” the rib bone grows again. (The preceding statements reflect the historical accuracy of Sacred Scripture.)

The fact that Adam was created from “dust taken out of the ground” is re-affirmed not only in Genesis 3:19, but also in Genesis 3:23, Ecclesiastes 12:7, Wisdom 7:1, Ecclesiasticus 17:1 and 33:10 and 1 Corinthians 15:47.

(b) The Common Opinion of the Holy Fathers. In his book, “The Theory of Evolution Judged by Faith and Reason” [9], Ernesto, Cardinal Ruffini, demonstrates that the Greek, Syrian and Latin Fathers, whom he

names and quotes, all held the opinion that the description of the creation of our first parents in Genesis 2 is literally true.

(c) The Magisterium Teachings of Pius IX, Leo XIII and Pius X

Pius IX. The year after the publication of Darwin's evolution thesis, the Provincial Council of Cologne issued the following canon, which was approved by Pope Pius IX:

“Our first parents were immediately created by God (Gen.2.7). Therefore we declare as quite contrary to Holy Scripture and the Faith the opinion of those who dare to assert that man, in respect of the body, is derived by spontaneous transformation from an imperfect nature, which improved continually until it reached the present human state.” [10]

Pius IX also approved the following teaching of the first Vatican Council :

“This sole true God by His goodness and omnipotent power, not to increase His own beatitude, and not to add to, but to manifest His perfection by the blessings which He bestows upon creatures with most free volition, immediately

from the beginning of time fashioned each creature, out of nothing, spiritual and corporeal, namely the angelic and the mundane; and then the human creation, common as it were, composed of both spirit and body.” [11]

The emphasized parts of the above quotation were taken by Vatican I from the 1215 teaching of Lateran IV, a Council of the Church. Canons were based upon the Vatican I teaching against materialism, pantheists and materialists. It must therefore be a dogmatic teaching. In order to have achieved that status, it must have been derived from divine revelation either as something explicitly revealed or as a development of what has been revealed. In this instance the obvious source of revelation concerning the creation of mundane creatures is Genesis Chapter 1, which clearly reveals that the various kinds of creatures known to man were created “immediately” and “from the beginning of time”. Many of the Holy Fathers applied the latter expression to the whole of the creation period.

This part of the Vatican I teaching therefore cannot be reconciled with any theory of biological evolution of mundane creatures, which asserts

that such life was not created immediately from the beginning of time but arose some millions or billions of years after that beginning and then only as amoeba (a unicelled organism), which then took millions of years to evolve into the kinds of living creatures specified in Genesis 1. Nor can it be said that God used an evolutionary system to create mundane creatures out of nothing.

Arguably also, the last part of this teaching supports the doctrine of the immediate creation of the first man and woman at the beginning of time, since it follows the sequence of creation in Genesis, Chapter 1. It is also consistent with Christ's own words where He used the language of Genesis 1:27 to teach us that "from the beginning" (St. Matthew's gospel), or "from the beginning of creation" (St. Mark's gospel), God "made man, male and female He created them."

Leo XIII. On 10 February, 1880, twenty-one years after the publication of Darwin's first book, Pope Leo XIII, issued an encyclical letter on marriage entitled, "*Arcanum Divinae Sapientiae*" [12], in which the pope said:

"We record what is known, and cannot be doubted in any way, that God, on the sixth day of creation, having made man from the slime of the earth, and having breathed into his face the breath of life, gave him a companion, whom He miraculously took from the side of Adam, when he was locked in sleep. God thus, in His most far reaching foresight, decreed that this husband and wife should be the natural beginning of the human race, from whom it might be propagated and preserved by an unfailing fruitfulness through all futurity of time." [13]

Pius X. In 1909 Pope Pius X approved decisions of the first Pontifical Biblical Commission concerning the historical character of the first three chapters of Genesis. The answer to question No.3 can be seen to conform precisely to the teachings of Pius IX and Leo XIII. Not surprisingly, because it is said by the Commission to convey the fundamental or foundational teachings of the Christian religion, and it also agrees with the unanimous opinion of the Holy Fathers. Irrespective of the status Pius X gave to the teachings of the PBC in general in his *Motu Proprio* of 18th November, 1907, it would seem that this

particular teaching, by virtue of what is stated above, already had the protection of the Holy Spirit.

Stated in a positive form, the decree teaches that Catholics cannot bring into question the literal and historical meaning of Genesis 1-3, where those chapters touch upon the fundamental or foundational teachings of the Christian religion, including (inter alia):

- (a) the creation of all things wrought by God at the beginning of time;
- (b) the special creation of man;
- © the formation of the first woman from man;
- (d) the unity or oneness of the human race; (and)
- (e) the original happiness of our first parents in the state of justice, integrity and immortality.

Some, while admitting that human evolution cannot become part of the Deposit of Faith, might argue that nevertheless it is part of the valid conclusions of a genuine scientific theory, which, being valid, cannot be held to be against faith. However, as shown above, whatever may be a Catholic's personal beliefs, faith requires acceptance of the Genesis

account of human creation as being literally and historically true. Since the majority of Catholic hierarchy today, who appear to know very little about the case against evolution, accept it as scientific fact, it becomes necessary (1) to deal with the second threshold issue and show why evolution is not a genuine scientific theory; and (2) to show why, in any event, it is contrary to the evidence of nature.

SECOND THRESHOLD ISSUE

(Whether the Scope of Genuine Natural Science Covers Historical Hypotheses)

This issue is concerned with the true scope of natural science. Looked at from a traditional theological point of view it can be seen that God's creation of material things both animate and inanimate, as described in Genesis, Chapter 1, was a once and for all creation. However, together with those material things, He also created laws of nature that would ensure the continuity of His creation. He not only provided living things with the ability to nourish themselves in order to ensure their growth but He also endowed them with a genetic system that would enable them to re-produce offspring or other forms of successive life.

It is submitted that God's creation insofar as it involved bringing into existence out of nothing the first animate and inanimate things, involved unrepeatable acts and so lies beyond the investigative powers of natural science. On the other hand the operation of natural laws that ensure the continuity of both organic and inorganic created systems are repeatable and can therefore become the subject of testable scientific theories.

Secular science actually agrees with the necessity of repeatable observations for the application of the scientific method, of which the penultimate step is the experimental testing of a theory. [14] Quite inconsistently, however, the propagandists for atheistic naturalism claim that only science through the application of the scientific method can discover the past history of the universe, the earth and life on earth, even though their hypotheses aimed at doing so are based upon observations that are unrepeatable. This situation can be seen to have arisen because the Genesis doctrine of creation was rejected by "enlightenment" philosophy, and was later replaced by a fallacious "positivism".

The Rise of Positivism. The idea that discovery of our origins lies solely in the domain of science came from "enlightenment" philosophy; (that is, if we extend that term to cover the rationalist philosophy that followed on from the philosophy of Rene Descartes (1596-1650). Such a proposition was first proposed by Englishman, John Locke (1632-1704), who advocated the philosophy of "empiricism". This philosophy claimed that all knowledge came from sense perception and the paradigm of such knowledge was science. Locke was a Unitarian.

Locke's ideas influenced the Scottish historian and philosopher, David Hume (1711-1776), who, as an atheist, opposed both Christian revelation and morality. He embraced the notion of (what was later to be called) "positivism". Similarly, the Pre-French Revolution "Encyclopedists", who followed the ideas Locke and Hume, claimed that only science could reveal the history of our origins. The "Encyclopedists" were mainly atheists, an exception being Voltaire (1692-1788), who was a deist.

In Germany the "Idealist" philosophers, Immanuel Kant (1724-1804) and Johann Gottlieb Fichte (1762-1814) believed in a God

of morality but rejected the God of Creation revealed in Genesis, in favor of an alleged scientific explanation of our origins. Fichte went as far as claiming that “the concept of creation is the absolutely fundamental error of false metaphysics.” [15] He also wrote that this “error” was the first criterion of all (religious) falsehood and that it was the original principle of both Judaism and paganism; thus putting them in the same mould. [16]

Concerning the Old Testament, G.W.F. Hegel (1770-1831), who came after Fichte, preferred the speculative approach of the ancient Greek philosophers to Christian dogmatism. [17] With regard to the New Testament, he dismissed Christ’s miracles as being philosophically impossible. [18] Furthermore, he proposed a system of dialectics that was used by the socialist, Karl Marx, and the Tübingen theology professor, F.C. Bauer, to propagate error.

Although German philosophy as a whole wrought great damage to the faith, the Idealists, who pretended to retain some vestige of Christianity, did the most damage because under their influence the nineteenth century theology schools in Germany universities introduced “higher” Biblical criticism, which, inter alia,

denied the divinity of Christ and the authenticity of his miracles. And furthermore, apart from producing an hypothesis that rejected the Mosaic authorship of Genesis, it also questioned the historical authenticity of the New Testament, including the account of the bodily resurrection of Jesus.

Positivism Defined. False philosophy thus paved the way for the widespread acceptance of the false notion of “positivism”, which, although inherent in that philosophy, was not explicated in the form of words until 1830, when French philosopher, Auguste Comte, published the first edition of his book, “*Cours de Philosophie Positive*” (“Lessons from Positive Philosophy”).

Comte is said to have been a social scientist who at an earlier stage of his life was a secretary to Comte de Saint Simon (1760-1825), one of the founders of Socialism, who himself advocated positivism.

In his book Comte claimed that there were three stages of man’s thought: the first was the religious or theological stage where man invented gods and devils to explain his origins; the second was the metaphysical stage where man (unsuccessfully) tried to discover his origins by

philosophical abstractions; while the third and final stage, according to Comte, was the scientific stage where men by scientific observation and experimentation will reach the positive truth. This was never anything but a fallacy because (a) the past cannot be observed and (b) since the events of past history are unrepeatable, any hypothesis that postulates such history as science can never be experimentally tested. Thus Comte used a fallacy to dismiss the Genesis history of creation as a human invention and the metaphysics of Aristotle and St. Thomas as having no validity.

Comte endeavored to found a “positive” religion, which he called “the religion of humanity”, with himself as high priest. Although some Positivist Societies, which worshipped humanity instead of God, were formed, the movement as a religion was ultimately a failure. His “positive” philosophy on the other hand enjoyed success among atheist philosophers and scientists. For example, in Britain, Jeremy Bentham, John Mill and John Stuart Mill accepted it, although they rejected Comte’s excesses.

In the twentieth century the “Logical Positivists”, a group of philosophers and scientists in Austria, known as

“the Vienna Circle”, attempted to restate “positivism “ in a more intellectual way. Pursuant to this they introduced the “principle” of “verifiability” and claimed that any non-tautological proposition, which in principle is unverifiable by observation, is devoid of meaning. The target of Logical Positivism’s attack was theology and metaphysics. The characteristic claims of those disciplines concerning the nature of the world and reality (so the positivists claimed) were unverifiable and therefore had no meaning.

However, the status of the principle itself was suspect. Was it, itself, either a tautology or something that could not be verified empirically? And what about purported scientifically determined historical propositions or scientific generalizations, neither of which can be conclusively verified by observation? [19]

The type of alleged scientific history the positivists saw as replacing the theological one was after all only untestable and therefore unverifiable pseudoscience.

Renowned philosopher of science, Karl Popper (1902-1994), a contemporary of the members of the circle, some of which he knew personally, believes he killed off Logical Positivism with a published work in which he

distinguished pseudoscientific theories from testable scientific ones. [20]

Despite the erroneous nature of “positivism”, the Western World today still accepts the false philosophy that only science can tell us the truth about the origin of the universe, including the earth and life on it. In fact it would be true to say that most of the Western World is saturated with this positivistic misconception.

The Distinction Between Science and Pseudoscience. The fact that untestable hypotheses are not part of genuine natural science has been a traditional concept. Francis Bacon (1561-1677), in advocating the use of the scientific method, stressed the importance of experimental testing of a theory, which is the penultimate step taken in the application of that method. However, such a step cannot be taken if a hypothesis is based upon unrepeatable observations. Isaac Newton, also, is said to have engaged in ceaseless polemic against what he called “hypotheses”, by which he understood any or all affirmations not derived from sensible phenomena and supported by carefully conducted experiments. [21]

Philosopher of science, Karl Popper (supra), recognized the non-scientific nature of untestable hypotheses

(which, ipso facto, are also unfalsifiable). He therefore had to admit that Darwinism was not a scientific theory. For example, in his autobiography, “Unended Quest” [22] he stated, “I have come to the conclusion that Darwinism is not a testable scientific theory but (is) a metaphysical research programme”.

In recent years other non-creationists have also affirmed this distinction between genuine natural science and the pseudoscientific hypothesis of Darwinism. Two biology professors, Paul Ehrlich (Stanford University) and L. Charles Birch (Sydney University) stated that evolution was “outside of empirical science but not necessarily false” and that “no-one could think of ways to test it.” [23]

Dr. Colin Patterson, who, before his death in 1994, was a leading paleontologist at the British Museum of Natural History, stated that in asking ourselves whether evolution is a scientific theory or pseudoscience, it should be noted that it is purported to be a single process of species splitting and progress. This part of the theory, he said, was about unique historical events, like the history of England, and unique events are not part of science because they are unrepeatable and so not subject to test. [24]

Neither Popper nor any of the other authorities mentioned above could be accused by evolutionists as having any bias in favor of supernatural creation. But perhaps even more to the point there is an admission by one of the world's leading proponents of organic evolution that the hypothesis is untestable. S.J. Gould (now deceased) admitted in 1986 that evolution relies heavily upon inference and not on "steel balls rolling down inclined planes in a laboratory".{1} Nevertheless, he criticized creation scientists who claimed that evolution was not part of empirical science.

In 1992, when Gould was teaching biology, geology and the history of science at Harvard University in the United States, he wrote a hypercritical (and most unfair) review [25] of Professor Phillip E. Johnson's book, "Darwin on Trial" [26]. In that review Gould claimed that Johnson held "a narrow and blinkered view of science" because Johnson had claimed that Darwin had "started his theory on the wrong road " by never proposing an experimental test for it.

Gould, however, admitted that, "... Darwin's method is not generally experimental, for singular and

complex events are not so explained by any historical science".

In trying to support his claim that evolution was nevertheless science and not metaphysics (in this context pseudo-science), Gould argued that Darwin's methodology brought his theory within the ambit of natural science. He claimed that Darwin "used Whewell's 'consilience of induction' or bringing widely disparate information under an uniquely consistent explanation." [27]

It has been shown above that any hypothesis proposing human evolution (being untestable) can never be part of genuine natural science. It follows from this that the type of evidence Gould sees as providing justifiable arguments favoring organic evolution is no more than circumstantial in character and as such is interpreted in accordance with his materialistic philosophy. It is directly opposed to the natural theology of St. Paul in Romans 1:19-20. Thus the issue is not one between science and religion, as the evolutionists would have it, but one between false philosophy and divine truth supported by sound philosophy (i.e., natural theology).

ORGANIC EVOLUTION REFUTED

What, in reality, Darwin actually did, in gathering information for the purpose of proposing his evolution hypothesis, was to search for circumstantial evidence from which he attempted to draw inferences in favor of it. No small part of the “evidence” (such as the “horse series” and “vestigial organs”) can now be shown to have been misconceptions, while his prediction that transitional forms would be found when the fossil record was more fully explored has been completely refuted. Moreover, what was once regarded as the strongest evidence for the alleged descent of all organisms from a common ancestor, namely, drawings published by German biologist, Ernst Haeckel (1834-1919), have now been shown to have been forgeries.

Haeckel's drawings of a number of different organisms showed that their embryos in the early days of their existence looked alike but that their appearances changed and became dissimilar after a period of development. However, Haeckel's drawings of the early stage embryos were fraudulent. Actual photographs of relevant embryos at the early stage

of their existence show them to be quite dissimilar. [28]

If the alleged similarity of early stage embryos was a strong argument in favor of the existence of a common ancestor, then their actual dissimilarity must be a strong argument against the existence of such an ancestor.

In his book, “Evolution. A Theory in Crisis” [29], molecular biologist, Dr. Michael Denton - an agnostic - after a critical examination of all of Darwin's arguments, stated:

“Neither the two fundamental axioms of Darwin's macrevolutionary theory - the concept of the continuity of nature, that is the idea of a functional continuum of all life forms linking all species together and ultimately leading back to the primeval cell, and the belief that all adaptive design of life resulted from a blind process - have been validated by one single empirical discovery or scientific advance since 1859.”

He added:

“Despite a century of intensive effort on the part of evolutionary biologists, the major objections raised by Darwin's critics such as Agazzis, Pictet, Bronn and Richard

Owen have not been met. The mind must fill the large blanks that Darwin acknowledged in his letter to Asa Gray.” [30]

Denton’s book contains a mine of information in which he not only refutes Darwinism but also rebuts the theory of “Punctuated Equilibrium”, proposed by S.J.Gould et al to explain the absence of transitional forms in the fossil record. [31] Denton observes (at.p.194) that with this admission of their absence it is unlikely that in the future evolutionists will return to the old comfortable notion that the fossils provide evidence of gradual evolutionary changes. However, there are still many die-hard Darwinists who continue to falsely claim that this notion is verified science

Dr. David Raup, a geologist and paleontologist, has held the position of Professor of Geology at the University of Chicago, and at the time of writing a letter to the journal, “Science”, in 1981, was the Curator of the Chicago Field Museum of Natural History, which has one of the largest collection of fossils the world. Law professor, Phillip E. Johnson, draws attention to Raup’s letter in his book, “Darwin on Trial” [32]. In brief, Raup states that people outside of geology and paleontology have

unfortunately gotten the idea that the fossil record is far more Darwinian than it is. He puts this down to oversimplification in low level text books and to some plain wishful thinking. He said that Darwin and his advocates expected to find predictable progressions, but, in general, these have not been found - yet optimism dies hard and some pure fantasy has crept into text books.

Raup is an evolutionist but no doubt he favors “Punctuated Equilibrium” over Darwin’s gradualism. Nevertheless what he says goes to confirm Denton’s statements (supra) about the mistaken evolutionist notion that there is a continuum of life forms linking all species and leading back to the origin of life, and about the blanks in the fossil records that still exist. In his concluding summary Denton states:

“One might have expected a theory of such cardinal importance, a theory that literally changed the world, would have been something more than metaphysics, something more than a myth. Ultimately the Darwinian theory of evolution is no more no less than the great cosmogenic myth of the twentieth century.” [33]

The complexity of the living cell with its many minute parts and multitude of functions, all packed into a container of no more than one thousandth of an inch wide, is now well known. According to some estimates, the instructions issuing from its DNA alone, if written out, would fill a thousand books of six hundred pages each. [34]

Moreover, mathematical odds experts say if an event has only one chance in 10⁵⁰ (one chance in one followed by 50 zeros) of happening, it could never happen, whereas English astronomer, Fred Hoyle calculated the odds against the enzymes in the cell coming about by random changes to be one chance in 10⁴⁰⁰⁰⁰ [35] H. Morowitz, a Yale bio-chemist, examined the chances of the relatively simple one-celled *E. Coli* bacterium coming about by random changes. When multiplied out these come to one chance in one followed by 100 billion zeros.

Hoyle, who found the odds against evolution through random changes totally unacceptable, adopted the suggestion made by Francis Crick, the famous Nobel Laureate researcher of the living cell, that life might have come from outer space - the idea of panspermia. Hence the name of his book authored with C.

Wickramasinghe, "Evolution from Space". Concerning this, Denton commented in his book at p.271:

"Nothing illustrates more clearly how intractable a problem the origin of life has become than the fact that world authorities can seriously toy with the idea of panspermia."

Another intractable problem evolution has with the cell is that certain proteins depend upon DNA for their existence but at the same time the function of DNA has a similar dependence upon those proteins. The only logical conclusion to be drawn from this otherwise vicious circle [36] is that they must have been created by God at the same time.

A most important study concerning such a situation was made by Michael J. Behe, Associate Professor of Biochemistry at Lehigh University in the United States. The systems in the living cell, he says are irreducibly complex and if one leaves out any of their parts they won't work. At the conclusion of his book, "Darwin's Black Box. The Biochemical Challenge to Evolution" (1996) The Free Press, A Division of Simon and

Schuster Inc., New York, U.S.A., Professor Behe points out:

“The simplicity that was once expected to be the foundation of life has proven to be a phantom, instead systems of horrendous, irreducible complexity inhabit the cell. The resulting realization that life was designed by an intelligence is a shock to us in the twentieth century who have gotten used to thinking of life as the result of simple natural laws”.

The impossible odds against the living cell coming about by chance through an evolutionary process are only an initial hurdle that the hypothesis has to jump, there are many more mathematical impossibilities on the way to evolution's supposed summit, the evolution of man. The human person's body consists of 75,000,000,000,000 cells and has numerous tissues, organs and systems. If one looks at only one organ, the human brain, one can see that the chances against it being an end of the line evolutionary product of a single cell are incalculable.

The mature brain possesses 100 billion nerve cells called neurons as well as other types of cells, but it only makes up 2 per cent of the body's

weight. It is said that during every second 100 million bits of information pour into the brain from the various senses. The brain handles this avalanche with ease in two ways. First, there is a network of nerves in the brain called reticular formation. It acts as a control centre monitoring the millions messages coming into the brain, sifting out the trivial and directing the essential for the attention of the cerebral cortex. It is said that this little network of nerves allows only a few hundred at most to enter the conscious mind. Second, it is said that every two seconds, by means of waves that sweep it, the brains scans itself to ensure that it concentrates only on essentials.

Finally, there is the fact that human persons are rational. How could rationality be passed on from an irrational organism by means of natural selection, which in any case is a very weak mechanism to put forward, as evolutionists put it forward, to account the supposed astounding changes (from one type to a more complex type) that were needed to have occurred for evolution to be at all feasible? Nor is there any record in the fossil record of transitional organisms, which should have been there in the millions if types of organisms have

evolved from different less complex types.

Anyone, therefore, who looks at the facts of life should be able to see that the evolution theory is truly dead.

CONCLUSION

As shown above, divine revelation, theology, science and philosophy all point to the fact that our first parents, and in fact all forms of life on earth, were specially created in their mature form by God as set out in Genesis, Chapter 1; and that the evolution theory is merely rationalist philosophy given to us in the form of just-so stories. The following two opinions, given by persons who are regarded as being expert in their own fields, but have the opposing views of the purpose of life, express what has been demonstrated above.

Dietrich von Hildebrand was arguably one of the greatest Catholic philosophers of the twentieth century. In “Teilhard de Chardin: A False Prophet” (an appendix to his book, “Trojan Horse in the City of God” [37]), he expressed the traditional Catholic viewpoint when he wrote:

“For one thing, every careful thinker knows that a reconciliation of science and the Christian faith has never been needed, because true

science (in contradistinction to false philosophies disguised in scientific garments) can never be incompatible with the Christian faith.”

The evidence for intelligent design destroys the philosophical position taken by secular evolutionists. Their position is honestly described by a leading evolutionist, the geneticist, (Professor) Richard Lewontin, as follows:

“We take the side of science in spite of the absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just so stories, because we have a commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomena world, on the contrary, we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is an

absolute, for we cannot allow a divine foot in the door.” [38]

Addendum

Rev. Father Brian Harrison, in an in-depth theological treatise, “Did Woman Evolve from Beasts?” (inter alia) shows that:

(a) as early as 3 February, 557, in an epistle to King Childebert I and later in an epistle, “*Vas Electionis*”, addressed to the whole Church, Pope Pelagius I taught that Adam and Eve “were not born of other parents, but were created: one from the earth and the other from the side of man” (see p. 8); and

(b) in 1312, the Council of Vienne not only affirmed the doctrine of the special creation of Eve from Adam’s side but also taught that it was a profound and beautiful foreshadowing of the mystical foundation of the Church, the immaculate Spouse of the Church, whereby it prefigured the water and blood, symbols of the principal sacraments, that flowed from the side of Christ at Calvary. See pp.8/9. (Copies of this article, sections 1 and 2, can be accessed on the website of the Roman Theological Forum, rtforum.org, “Living Tradition” Numbers 97 and 98.)

These traditional papal teachings based upon Divine Revelation, as they are, together with similar teachings of Pius IX, Leo XIII and Pius X (supra), surely affirm, without any shadow of doubt, that the creation of our first parents as described in Genesis, Chapter 2, is literally and historically true and therefore forms part of the deposit of faith. It follows then that this doctrine of creation can never be replaced by the “new doctrine” of an evolutionary creation.

End Notes

1. In the July, 2001, issue of the prestigious monthly, “Homiletic and Pastoral Review”, David R. Carlin, Professor of Philosophy and Sociology at the Community College, Rhode Island, U.S.A. contributed an article entitled, “Christianity’s Struggle for Survival”. In that article he pointed out that it was not a question whether Christian moral principles in Western Society would survive because they had already given way to a moral liberalism based upon a “personal liberty principle”. “That principle”, he wrote, “holds that people should be free to do what they like provided they don’t infringe upon the freedom of others to do what they like.”

He estimated that it would take a century of two for Christianity to regain its former position.

2. As to the acceptance of “naturalism”—see Phillip E. Johnson, in “Reason in the Balance. The Case Against Naturalism in Science, Law and Education”, (1995) InterVarsity Press, Downers Grove, Illinois, U.S.A.

3. Cf. Ibid at pp.97-101. Here Phillip Johnson gives an example of “theistic naturalism”. There may be some theistic evolutionists who say that evolution happened in accordance with God’s will and not by chance, yet if they accept evolution as being a scientific process they are tied to natural causes that exclude supernatural intervention.

4. *Enchiridion Biblicum* 616.

5. Ibid 615.

6. For example, David Beyers, executive director of the committee on science and human values of the National Conference of Catholic Bishops in the United States, was reported by Laurie Goodstein in the “Dallas Morning News” of October 2, 1996, as having said, concerning Pope John Paul’s letter to the Pontifical Academy of Science, which had just been released: “The Church went from saying you could either accept evolution or some other form of creationism, to saying, now we’ll accept evolution, which is the de facto situation anyway. Who questions evolution now in the Catholic Church? I

can’t really think of anybody.”

7. As re-affirmed in 1909 by the first Pontifical Biblical Commission, with the approval of Pope Pius X. (*Enchiridion Biblicum* 325.)

8. See “*Lumen Gentium*” 25, at p.381, Vatican Council II, English translation by Austin Flannery O.P.

9. (1959) English translation by John F. O’Hanlon P.P., S.T.L., published by Joseph F. Wagner, Inc., New York and by B.Herder, London, at pp. 124 et seq.

10. Ibid, cited at p.113.

11. Denziger, para.1783, English translation of 30th edition by Roy J. Deferrari,(1957). B. Herder Book Co., London.

12. Father Brian W. Harrison O.S., M.A., S.T.D., who drew attention to this teaching of Leo XIII, said that it affirms (*inter alia*) the historical character of Chapters 1 to 3 of Genesis and the creation of Adam on the sixth day of creation, including the formation of Adam’s body from the dust of the earth. Father’s articles on this subject appeared in “Living Tradition” numbers 73 and 74 of January-March, 1998. They can be downloaded from the Forum’s website, www.rtforum.com

13. English translation from the teachings of Leo XIII at pp. 58 et seq.

14. See for example, the steps of the scientific method as shown in "Biology. The Dynamics of life" (1991) authors Bigs et al, Merrill Publishing Co. Columbus, Ohio, (U.S.A.).

15. In German "*der absolute grundirrtum aller-falschen metaphysik*" cited by Claude Tresmontant in his book, "The Hebrew Christ". English edition by The Franciscan Herald Press, Illinois, U.S.A. (1989) at p.218.

16. Ibid at p. 218. Claude Tresmontant, a teacher of philosophy at the Sorbonne in Paris and winner of the 1973 Maximillian Kolbe prize for his overall work from 1953 onwards, wrote in his book that German philosophy from Kant to Nietzsche and Heidegger was fundamentally and not just accidentally anti-Christian. This was true of German philosophy across the board, whether idealist or simply atheistic. He expressed the view that the Judeo/Christian idea of creation out of nothing was the principal object of detestation by German philosophers and that if ever that idea were to disappear, the Judeo/Christian idea of the one true God would also disappear.

17. G.W.F Hegel, "The Positivity of the Christian Religion" in "On Christianity", English translation by T.M. Knox, University of Chicago publication.

18. G.W.F. Hegel, "The Spirit of Christianity and its Fate" in "On Christianity" ref. 17.

19. Cf. A Dictionary of Philosophy, (1984 edition) Pan Books, London at pp. 214/215.

20. K.R. Popper, "Unended Quest", (1982) Open Court, La Salle & London, at pp. 87-90.

21. See Wolfgang Smith (physicist and philosopher) in "Cosmos and Transcendence", (1984) Sherwin, Sugden & Co., Illinois, USA, at p. 16. Smith in support of this conclusion cites in his footnotes the relevant passage from Newton's Principia.

22. Karl Popper, Op. Cit. at p.168.

23. See P. Ehrlich and L.C. Birch in "Evolutionary History and Population Biology", Nature, Vol. 114, 12 April, 1967, at p. 152.

24. Colin Patterson, British Museum of Natural History, (1978) at pp.145-146.

25. S.J.Gould, "Impeaching a Self Appointed Judge", Scientific American, July, 1992 at p. 194.

26. Phillip E. Johnson, "Darwin on Trial", (1991) InterVarsity Press, Downers Grove, Illinois, U.S.A.

27. S.J. Gould, Op.Cit. at p. 194

28. The photographs taken by Dr. D.M. Richardson and others are reproduced , with permission, in "TJ", a journal of creation, published by "Answers in Genesis". P.O.Box 6302, Acacia Ridge,

D.C., 4110, Queensland, Australia. Dr. Richardson, a lecturer in Medicine, is not known to be a creationist but discovered the fraud through research. His findings are reported in "Anatomy and Embryology", 196(2), 1997, pp. 91-106.

29. Michael Denton Ph.D., "Evolution: A Theory in Crisis" (1983) Burnett Books, London. Also published by Adler and Adler, Maryland, U.S.A.

30. Ibid at p.345.

31. Ibid at pp.193/194.

32. Phillip E. Johnson, "Darwin on Trial" Op.Cit., at p. 170.

33. Denton, Op. Cit., p.358.

34. As reported in the National Geographic magazine.

35. See Denton Op. Cit. at p. 323.

36. In 1974 the famous philosopher of science, K.R. Popper (supra) referred to this problem in the following terms:

"the machinery by which the cell (at least the non-primitive one, which is the only cell we know) translates the code consists of at least fifty macromolecular components which are themselves coded in the DNA. Thus the code cannot be translated except by using certain products of its translation. This constitutes a baffling circle; a really vicious circle, it seems, for any attempt to form a model or theory of the genesis of the gene. (See "Studies in the Philosophy

of Biology" (1974) F. Ayala and T. Dobzhansky, editors, University of California Press, Berkeley, at p. 270.)

37. Dietrich von Hildebrand, "Trojan Horse in the City of God" (1967) Franciscan Herald Press, Chicago, Illinois at p. 228.

38. Richard Lewontin, "Billions and Billions of Demons", New York Review, January, 1997 at p.31.

{1} Reported by Christopher Joyce in "Genesis Goes on Trial" (republished in Weekend Australian, 27/28 December, 1986.)

Published by kind permission of the author.

This is one of several articles by Clement Butel that can be read on the website: www.theotokos.org.uk/pages/creation

Another New Contributor

The following article concerning a recent best-seller is by Islwyn Rees, who writes:

"Although not a Catholic I appreciate your magazine and would want to encourage your endeavours in promoting creationism... I have taken an interest in the current debate going on here in the UK and written five articles on it ..."

Many thanks, Islwyn, and welcome! Ed.

 CREATIONISM AND BILL BRYSON'S *A Short History of Nearly Everything*

by Islwyn Rees

There is no evidence in his, '*A Short History of Nearly Everything*' (printed by Doubleday in 2003 and Black Swan, 2004), that Bryson is engaged directly in the creation/evolution debate, here in the UK or elsewhere. Creationism was seriously confronting Darwinism by 1991 with Kevin Logan in his book, *Responding to the Challenge of evolution* (an excellent appraisal of the Creation/Evolution debate here in the UK), telling us that Phillip Johnson's *Darwin on Trial* had become "unquestionably the best critique of Darwinism" that Dr. Michael Denton had read. While *Darwin on Trial* has proved to be a serious embarrassment to the Darwinian establishment, Bryson makes no mention of this in his review of the history of science, even though his history comes up as far as 2002. Books written since 1991 such as Michael Behe's best selling, *Darwin's Black Box*, which came into print in 1996, and many others flooding the market have increased the intensity of the creation/evolution debate, as the national newspapers and TV reports have shown. It became an issue for Prime Minister's Question Time in 2002. Yet there is no mention of this side of the science

debate by Bryson, even though he does include conflicts with Christianity and evolution from the more distant past.

Bryson is a very popular author and this latest book has an enormous appeal. *The Sunday Times* Culture magazine of 26-09-04 tells us it was rated number 1 in the Best Sellers chart for the week beginning the 19th of September [2004] and 16 weeks in the top ten up to then. It is easy to see that its very content and style of presentation could attract it into the creation/evolution arena. The rear cover tells us that, "*A Short History of Nearly Everything* is his quest to understand everything that has happened from the Big Bang to the rise of civilisation - how we got from there, to being nothing at all, to here, being us. The ultimate eye-opening journey through time and space, revealing the world in a way most of us have never seen it before." Peter Atkins writes of it being, "a travelogue of science, with witty, engaging, and well informed guide who loves his patch and is desperate to share its delights with us," and so it is. Writing on the front cover John Waller of the *Guardian* would represent most readers' view that it is

“Truly impressive ... it's hard to imagine a better rough guide to science.”

Bryson's book is worth the reading to catch the overall picture of the development of science and to get the current views and contrary views of atheistic scientists on prehistory. It is in his prehistory that we become informed about a side of evolutionary thinking in science that is refreshing to read, it has such an honesty about it and an almost naivety over the current creationist/evolution debate that one could imagine some scientists like Richard Dawkins, who want to present evolution to the world as a fact, wincing at Bryson's disclosures. Has he given the game away? Is Bryson supposed to be telling us the kinds of things he tells in the way he tells it?

Although Darwin's 'Origins' was printed in 1859, Bryson tells us on p. 479 that, “Darwin's theory didn't gain widespread acceptance until the 1930s and 1940s.... The world was almost - but not quite - ready to begin to understand how we got here: how we made each other.” That is what Bryson's book is about, “how we went from there being nothing at all to there being something, and then how little of that something turned into us, and also some of what happened in between and since” (p. 19-20).

There is much in the book that could have been written by Intelligent Design theorists: “Proteins can't exist without DNA and DNA has no purpose without proteins. Are we to assume, then, that they arose simultaneously with the purpose of supporting each other? If so: wow.” “As Davies puts it 'If everything needs everything else, how did the community of molecules ever arise in the first place?' It is rather as if all the ingredients in your kitchen somehow got together and baked themselves into a cake - but a cake that could moreover divide when necessary to produce *more* cakes. It is little wonder that we call it the miracle of life,” says Bryson (p.352-3).

But Bryson's wonder is saved for time and chance and even 'luck'. He has amino acids conglomerating and discovering improvements. There is no shortage of self-assembly. So powerful is this material impulse to assemble that some scientists believe that life may be more inevitable than we think, (p.363). Conditions (for life) would be encountered perhaps a million times in every galaxy. On p. 356, he says, “Life emerged so swiftly, in fact, that some authorities think it must have had help - perhaps a good deal of help,” (this is the nearest Bryson gets to acknowledging the Intelligent Design Theorists!).

Although not sharing the same conclusions with the 'how', creationists would agree with Bryson when he says, "Whatever prompted life to begin, it happened just once. That is the most extraordinary fact in biology, perhaps the most extraordinary fact we know." (p.357) One could wonder if Bryson is a creationist in sheep's clothing, deliberately sabotaging the evolutionary module of origins?

Reflecting evolutionary belief Bryson says, "everything that has ever lived, plant or animal, dates its beginnings from the same primordial twitch. At some point in an unimaginably distant past some little bag of chemicals fidgeted to life. It absorbed some nutrients, gently pulsed, had a brief existence. This much may have happened before many times. But this ancestral packet did something additional and extraordinary: it cleaved itself and produced an heir. A tiny bundle of genetic material passed from one living entity to another, and has never stopped moving since. It was the moment of creation for us all. Biologists sometimes call it the Big Birth" (p.357-8). Bryson gets as near as anyone can to tell us how life began, except that he is not able to, at least, he is not able to say *how* inanimate material 'fidgeted to life,'

just as no one else can tell us. Andrew Billen quotes Dawkins in his review of *The Ancestor's Tale*, "the time is now right for speculating on the origin of life. It is still speculation, but it's far more informed speculation and its got to the point where you can have serious scientific theories about how life might have originated." Bryson is reflecting what he understands are the conclusions of evolutionary science, but it is still speculation.

Quoting he says, "wherever you go in the world, whatever animal, plant, bug or blob you look at if it is alive, it will use the same dictionary and know the same code (creationists use that as an argument for Intelligent Design, the same building blocks being used for all life). Quoting another scientist on the oldest marine organism he reports on p.359, "It was as basic as life can get - but it was life nevertheless. It propagated. And it eventually led to us."

What is also interesting from the point of the creation/evolution debate is his highlighting the paltriness in the fossil record. Bryson says, "Museums give the impression that we have a global abundance of dinosaur fossils. In fact, overwhelmingly, museum displays are artificial." The exhibit

dominating the entrance hall of the Natural History Museum of London “is made entirely of plaster” (p. 422). The entrance hall of the American Museum of Natural History, New York, is dominated by an even grandeur tableau: ... a wonderfully impressive display - the Barosaurus rises perhaps 9 metres towards the high ceiling - but also entirely fake. . . . Visit almost any large natural history museum in the world ... and what will greet you are antique models, not ancient bones. The fact is, we really don't know a great deal about the dinosaurs” (p. 423).

Commenting on Mary Leakey's find of a pair of footprints, Bryson says on page 534: “The American museum of Natural History in New York ... depicts life-sized recreations of a male and a female walking side by side across the ancient African plain.” Although having Chimp-like features their bearing suggests such humanness to be convincing except he says, “that virtually everything above the footprints is imaginary.” Almost everything about it in shape, size and colour – “is necessarily suppositional.” It is here that one is almost inclined to ask, has Bryson let the cat out of the bag? He has a way of telling it like it is. That's his style! After reading Bryson, what might the reader think of Dawkins'

imaginings depicted in the '500 heavily illustrated pages' of his most recent release, *The Ancestor's Tale*? Is Dawkins winning?

Amongst all the stories and history Bryson tells, one has to be mindful of Bryson repeating the thought that there is a whole lot about how evolution took place that we do not know. Bryson is fascinating and provides an enormous amount of history and science made simple 'for a rough guide' in an entertaining way, and when it comes to prehistory and origins, it is worth the reading for its honesty about evolution even if it appears he believes it. It is nearly 600 pages of very readable, informative and entertaining stuff. As John Waller says, it is “truly impressive . . . it's hard to imagine a better rough guide to science.”

But when so much certainty on evolution is presented in education and in the media, Bryson's honesty over the interpretations and guesswork on so much of what is believed about evolution has to be a revelation to the discerning reader. As currently number one in the best sellers' chart, if Bryson reflects a true picture of evolutionary science then there is much in his book on prehistory that should provide a field day for creationists.

Where is Evolution?

Extracts from news items

The Editor

Steady State Theorist dies

“In 1948, as a graduate student at Cambridge, Gold, together with Hermann Bondi and Fred Hoyle, put forward the theory that we live in a infinitely expanding universe which has no beginning and no end, and in which matter is continually being created, gradually forming new galaxies so that the average density of galaxies in any part of the universe remains roughly the same.

The trio had developed the idea because they could not accept philosophically that the universe had been created at one initial cataclysmic event - the “Big Bang”. After all, what was there before the original explosion?

In the 1950s the steady state theory gained many adherents; but in 1965 the discovery by Arno Penzias and Robert Wilson of the cosmic microwave background, the left-over radiation from the Big Bang, dealt it a mortal blow...”

Obituary on Thomas Gold, *Daily Telegraph* June 25, 2004.

Comment: Other experts now claim the Big Bang theory is also dead.

Oldest land animal?

“A fossil found on a beach by an amateur paleontologist has been identified as the earliest known land animal.

A millipede less than half an inch long ...lived 420 million years ago, 20 million years before anything previously found on land...

Scientists at the National museums of Scotland and Yale University , where the fossil has been studied, have been forced to revise their understanding of when the first air-breathing life forms appeared on land.” *DT*, Jan 26, 2004

Comet Probe (US)

“A space probe attempted to fly through the tail of a comet last night and capture a sprinkling of comet dust for eventual return to Earth.

The Nasa Stardust mission is the first of its type and will also be the first US mission to attempt to return samples from another body in the Solar System since the Apollo Moon missions.

Locked within the cometary particles is unique information that could shed light on the formation of the planets. They may even give clues

to the origins of life, since planets may have imported water and organic materials that enabled the first organisms to evolve on Earth.”

DT, Jan 3, 2004.

Comment: Return of capsule expected January 2006. Since there is not the slightest evidence that living organisms can evolve from ‘water and organic chemicals’, this is further confirmation that it is now accepted that life could **not** have evolved on earth.

Comet Probe (Euro-style)

“Europe’s Rosetta spacecraft is due to be blasted into space next week on a 10-year seven-billion-mile journey across the solar system.

Its destination is the comet Churyomov-Gerasimenko - a ball of snow and ice the size of Heathrow Airport currently hurtling towards the sun...

Comets are the remains of the formation of the solar system 4.6 billion years ago. Scientists hope Rosetta will unlock the secrets of their chemical make-up and reveal whether they once brought water, and even the building blocks of life, to Earth.

Dr Gerhard Schwehm, Rosetta’s main scientist, said: ‘We will look back to the infant stage of the solar system when planets were formed out

of a cloud of dust and gas.’ ... Ten of its 21 instruments involved British scientists, while the UK has contributed £70 million to the £600 million unmanned mission ... Lord Sainsbury, the science minister, said: ‘The Rosetta mission could provide answers to the questions of how life actually began.’ ”

DT, Feb 20, 2004.

Comment. Another expensive exercise in sheer speculation, based on untestable hypotheses, with no guarantee of achieving results. Come back in December 2015 for the answer; or spend five minutes reading the Bible for a quicker and cheaper solution...

Where there’s life, there’s water - but not necessarily the other way round.

“The first direct chemical and geological clues that show water once flowed on Mars have been found by Nasa’s Opportunity rover.

The discovery provides the strongest evidence to date that the red planet once had a environment where alien life could have thrived.”

DT, March 3, 2004.

Comment: Since we do not know what ‘alien life’ could be like, how can we know what environment it would need?

Do Galaxies and Milky Ways evolve Smarties?

“The hunt for extraterrestrials has become a little easier after the discovery that up to 10 per cent of stars in our galaxy may harbour conditions necessary for complex life to emerge.

Although our solar system has been in the most hospitable region of the galaxy for five billion years, astronomers conclude that three quarters of the Milky Way’s other inhabited solar systems - if they exist - would have had one billion years longer, on average, to nurture life and advanced civilisations. ...

Mapping the possible distribution of life in the Milky Way may help to increase the chance of success for future hunts for Earth-like planets.

But Dr Lineweaver said their discovery does not mean complex life necessarily exists beyond Earth.

‘Perhaps there’s no life out there. But if there is life, we’ve determined where you are most likely to find it.’ ”

DT, 2 Jan, 2004

Life on earth, not on Mars

Life would never have been created [sic] on Earth without the influence of the Moon, according to a British biologist .

Dr Richard Lathes believes the moon’s gravitational pull provided

the young oceans with the energy to kick-start life.

Four million years ago, when life began, the Moon orbited far closer to the earth, creating massive tides that ebbed and flowed several times a day.

According to Dr Lathes, these tides triggered major fluctuations in salt concentration that gave life a helping hand.

Dr Lathes, from Pieta Research, Edinburgh, says the theory rules out life on Mars. Phobos, Mars largest moon, is too small to generate large tidal forces. ‘Even if there was water on Mars, life could not have evolved there because these polymers could not have replicated,’ he said.”

DT, 18 Mar, 2004

One day we will find the aliens, say scientists.

One in 20 stars in the night sky could be orbited by Earth-like planets capable of supporting life, according to a new British study.

Astronomers have shown that rocky planets lying in a habitable zone where temperatures are suitable for life are more common than was previously thought.

Within 10 years, telescopes would be powerful enough to detect these planets directly and reveal whether their atmospheres contain tell-tale traces of life, they say.

Since the mid-1990s, astronomers have discovered 105 planetary systems outside our Solar System.

These far distant planets cannot be seen with telescopes, but they can be indirectly detected. If planets are big enough and close enough to a star, their gravitational pull causes the star to wobble slightly - a motion that can be detected from Earth. ...

For life as we know it to exist, a rocky planet would need to lie within a region known as the Goldilocks - where temperatures are not too hot, not too cold, for life.

[By using computer models of the systems] 'We now think that at least 10 per cent of stars in the Earth's backyard have planetary systems ... if only half of these are able to sustain a rocky planet in the habitable zone, it means that one in 20 could harbour life. It is possible that the universe is teeming with life.'

DT, 1 April, 2004 [aha!]

Comment: So there we have it. Water on Mars shows alien life could, or couldn't, have evolved there, and the universe may be teeming with life, though actually life may only exist on Earth.

Isn't modern science just thrilling? These space missions must be important - they cost so much money! And if we are patient for another 2 years, 10 years or 15 years, they'll

have proved ... er ... something ... maybe? But of course, we know that Evolution must be true, because we're here! Hurrah!

***Archaeopterix* brain “surprisingly similar” to modern birds.**

X-ray scans of the *Archaeopterix* skull by researchers at University of Texas revealed that its brain and inner ear had proportions similar to modern birds. “This animal had huge eyes and a huge vision region in its brain to go along with that and a great sense of balance. Its inner ear also looks very much like the ear of a modern bird.”

“This raises more questions. If flight was advanced by the time *Archaeopterix* was around, then were birds actually flying millions of years earlier than we'd previously thought?”

DT., 5 Aug, 2004.

Forgotten fossil is oldest insect

Two mandibles left in a museum drawer for 76 years preserved in rock 408 million years old suggest insects evolved 30 million years earlier than previously thought. “It has traits that are more advanced than the most advanced flying insects today”

DT, 12 Feb, 2004

Comment: The logical inference is that birds and insects haven't evolved!

Creation to the Flood in Catholic Liturgy

Anthony Neward

V. **Adjutorium nostrum ✠ in nomine Domini.**

Our help is in the name of the Lord.

R. *Qui fecit caelum et terram.*

Who has made heaven and earth.

This versicle and response [Ps 123 v8] have been part of the preparatory prayers at the beginning of every traditional Mass since the 12th century and in the old Roman Missal, codified by Pope St. Pius V in his Bull *Quo Primum* [1570] at the Council of Trent, (the ‘Tridentine Rite’). Prior to its general replacement by the ‘*Novus Ordo*’ in 1969, they were said in thousands of Masses worldwide every day.¹ Following the joyful tone of the *Judica me* [Ps 42], and before the penitential *Confiteor*, we are reminded of our relationship to, and dependence upon, our Creator. However, one of the numerous differences in the liturgical texts of the ‘updated’ Roman Missal is the omission of this verse, as well as many other references to the passages of Genesis relating to Creation and the

Flood. Is there a connection between the widespread acceptance of Evolution by Catholic clergy in the mid-20th Century and the revision of the liturgy to minimise these traditional beliefs?

According to well-informed writers, the development of a new Mass by the Liturgical Commission (Consilium), following the Constitution on the Liturgy enacted by the Second Vatican Council, was significantly influenced by the presence of six Protestant advisers. This was the consequence of the ecumenical philosophy underpinning the whole rationale of Pope John’s Council, which we understood to be intended to further the aim of restoring Christian Unity. The late Michael Davies wrote:

“The extent to which the *Novus Ordo Missae* departs from the theology of the Council of Trent can best be gauged by comparing the prayers which the *Consilium* removed from the liturgy to those removed by

¹ In 1969, there were 413,438 Catholic priests in the world : see *Catholic Facts and Figures*, F. Pycroft, Sheed and Ward, 1977. Most would have said Mass daily.

This versicle also appears in the Hours (e.g. Compline) and in some Sacramental rites.

Cranmer... The coincidence is not simply striking - it is horrifying. It cannot, in fact, be a coincidence. The *Judica me, Confiteor*, Offertory Prayers, *Placeat tibi*, Last Gospel - these are just a few, and it was by omissions rather than by the inclusion of specifically heretical prayers that the Protestant reformers achieved their aims.”²

While the 16th century Protestant reformers separated themselves from the authority of Rome and became dependent on ‘Scriptures alone’, the general effect of the modern reforms has been to weaken the faith of most Catholics in the theology of the Mass, the authority of the Church and the historical truth of the Bible. This has further widened the doctrinal gulf between the post-Conciliar Church and rapidly growing ‘Fundamentalist Protestant’ sects, which now include many apostate ex-Catholics. Unlike the official Church, that appears to have given in to Darwinism, these Creationists are converting thousands through a rational harmonising of Genesis, Science, and basic Christian doctrines. Not only has the modern liturgy omitted many clear expressions of theological Eucharistic dogmas, it is noticeable that, despite the adoption of a wider range of

scriptural texts, many of the references to the events of Genesis 1 - 11 have been removed. If this is indeed the case, could the motive also have been ‘to please the Protestants’? Could it have been that the liturgical experts, imbued with the spirit of renewal and updating, sought to remove those traditional passages relating to Adam, Eve, the Fall and Noah’s Flood that modern science has supposedly disproven? Does this reflect a true Catholic attitude?

This spirit of viewing continual change as a sign of life and development in the Church was very fashionable in the mid 1960’s in the philosophy of Teilhardism and neo-Modernism, rampant among clerics and theologians for half a century and arguably the major cause of the crisis in the Catholic Church which followed Vatican II. Since Modernism is based on the false philosophy of Evolution, it is impossible to deny that a connection can be made between Darwinism and the liturgical revolution.

The claim that the revision of the liturgical texts has reduced their doctrinal content related to Genesis 1-11 requires that the old and new be compared. At the end of this article

² *Pope Paul’s New Mass*, M. Davies, Augustine Publishing (1980), pp. 261-262

are listed many relevant passages from the *St Andrew Daily Missal*, published in 1956. For brevity, New Testament allusions to Genesis, some of which appear in the Epistles and Gospels, have not been included here, but can be found in my article “Have Ye Not Read...?”³ I have also omitted several references to Creation in the Psalms. For ease of reference the quotations are grouped by topic. The early chapters of Genesis relate real historical events, including the Creation, the Fall of the first man and woman and the Flood of Noe.⁴ Readers might like to test for themselves the hypothesis that the New Mass and the Sacraments include fewer references to these truths than those of the ‘Old Rite’.

According to the traditional teaching of the Catholic Church, God is the Author of Sacred Scripture, which therefore cannot be in error. It is clear from many passages in the New Testament that Our Lord, the Apostles, St. Paul and the Evangelists all treated Genesis as ‘literally true’. It is an accepted principle of liturgical worship that *lex orandi, lex credendi*: the manner in which the Church worships will reflect what the Church believes. One hears it said that few

homilies nowadays contain any sound substantial doctrine on Creation, the Fall or the Flood. This could also reflect the fact that there are few allusions to them in the texts.

The ‘restored Roman Missal’ was promulgated by Pope Paul VI in 1969, in response to the decrees of the Second Vatican Council. Among his hopes were that: “...*the sacred writings will be recognised by all as the unfailing source of the spiritual life, the basis of all Christian instruction, and the very kernel of theological study,*” and that “...*this book will be received by the faithful as an aid whereby all can witness to each other and strengthen the one faith common to all...*”⁵ Many would question whether Pope Paul’s hopes were fully justified.

We know that the warnings of Pope Pius XII in *Humani Generis* [1950] about false philosophies based on evolution were largely ignored and that neo-Modernism had a significant influence on the Fathers at Vatican II. That the outworking of the errors of Modernism, the ‘*synthesis of all the heresies*’, could include radical changes in the liturgy was clearly foreseen by Pope St. Pius X in his Encyclical *Pascendi* [1907].

³ *Have Ye Not Read?* NT Allusions to Gen 1-11, DAYLIGHT 25, Spring 1998 ; [Spotlight 5, 2001]

⁴ See *Humani Generis*, Pope Pius XII, para 38

⁵ *General Instruction on the Roman Missal*, Tr. C. Howell, CTS 1973, pp.4-5.

First of all, they lay down the general principle that in a living religion everything is subject to change, and must in fact change, and in this way they pass to what may be said to be, among the chief of their doctrines, that of *evolution*. [...] To the laws of evolution everything is subject - dogma, Church, worship, the books we revere as Sacred, even faith itself, and the penalty of disobedience is death. [...] The chief stimulus of evolution in the domain of worship consists in the *need of adapting* itself to the uses and customs of peoples, as well as the need of availing itself of the value which certain acts have acquired by long usage.⁶

Attacks on the Bible generally begin with the assertion that it contains numerous errors of science and history. Evolution obviously provides the modernist with much apparent support for these claims, as the natural reading of Genesis is plainly incompatible with the modern 'scientific' account of origins. Science cannot employ supernatural causes, and so miracles become 'scientifically impossible'. The Church's dogmas and liturgy that teach belief in creation *ex nihilo* and miracles are thus 'unacceptable to modern man' and

need updating for our times. This may only require that outdated expressions be omitted, or substituted by ambiguous ones, a strategy to relegate these doctrines to a less important status, as a step to disregarding them altogether as outmoded irrelevancies.

The old Roman Missal contains several passages that express ancient doctrines on Creation, the Fall and the Flood. Much of the Canon of the Mass is known to date back to before the 4th century, including Our Lord's own words and other prayers dating from apostolic times. To change our interpretation of Genesis to suit an evolutionary origin for mankind undermines the traditions of the liturgy as well as dogma. In Holy Mass, the priest uses the words of Our Lord 'in persona Christi' to offer the Sacrifice, to consecrate the Offerings, and bring us Communion with Him. Should the Mass, for which thousands of Saints lived and died, contain falsehoods or myths, it would make Christ a liar. Are we expected to believe that Darwin understood the history of the human race better than Jesus Christ?

⁶ *A Catechism of Modernism*, Rev. J. Lemius, 1908, TAN reprint 1981, p. 71, 72, 74. [Italics in original.]

Creation

Paschal Vigil (Easter Night).

First Lesson in the Baptismal Service.

Genesis 1 1-31; 2. 1-2. The account of the Six Days of Creation.

Sunday Vespers.

Hymn: *Lucis Creator Optime.*

Blest Creator of the light, / Making day with radiance bright,

Thou didst o'er the forming earth / Give the golden light its birth.

Shade of eve with morning ray, / Took from Thee the name of day.;

Darkness now is drawing nigh; Listen to our humble cry.

The Purification (February 2nd). Blessing of the Candles.

O holy Lord, Father almighty, and eternal God, who didst create all things out of nothing, and by Thy command didst cause this liquid to come by the labour of bees to the perfection of wax...

Baptism: the Profession of Faith.

N., dost thou believe in God the Father almighty, Creator of heaven and earth?

R. I do believe.

Mass for Saturdays (Easter to Pentecost); the Visitation (July 2nd). Offertory.

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things; Thou bringest forth Him who made thee, yet for ever remainest a virgin.

The Circumcision of Our Lord.

Second Vespers; Antiphon 1.

O wondrous fellowship: the Creator of the human race, taking unto Himself a living body, deigns to be born of a Virgin: and becoming man from no human generation, hath bestowed upon us His divinity.

The Immaculate Conception of the B.V.M. (Dec. 8th).

Epistle. Proverbs 8. 22-35.

The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old ...etc.

Maundy Thursday - the Chrism Mass.

Exorcism. I exorcise thee, creature of oil, by God the Father Almighty, Who made heaven and earth, and the sea and all in it ...

Preface. ...who in the beginning, among the rest of Thy bounteous gifts, didst command the earth to yield fruitbearing trees, among which should be the olive...

The Nuptial Mass.

Second Prayer.

O God, who by Thy mighty power didst make all things out of nothing; who having set in order the elements of the universe and made man to God's image, didst appoint woman to be his inseparable helpmate, in such wise that the woman's body took its beginning out of the flesh of man, thereby teaching that what Thou hadst been pleased to institute from one principle might never lawfully be put asunder..

Mankind and the Fall

Ash Wednesday.

Distribution of Ashes.

Remember, man, that thou art dust, and into dust thou shalt return.

Prayer for the dying.

Go forth, O Christian soul, out of this world, in the name of God the Father almighty, who created thee... [...] I commend thee... to the almighty God, and consign thee to the care of Him, whose creature thou art, that, when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, who formed thee from the dust of the earth.

Maundy Thursday - the Chrism Mass. Blessing of Balm.

Let us beg our Lord ... in order that man who is made of two substances united in one, and who had been undone by the fraud of the devil, might be restored to the everlasting inheritance from which he had fallen...

Good Friday.

Collect. O God, by the Passion of Christ Thy Son, our Lord, Thou hast banished the inheritance of death due to original sin which had fallen on all posterity; grant that being made like to Him, as of necessity we bear the likeness of our human nature so by being made holy we may manifest the likeness of heavenly grace.

Hymn: *CruX Fidelis*

Eating of the tree forbidden, / Man
had sunk in Satan's snare,
When his pitying Creator / Did this
second tree prepare,
Destined, many ages later, / That
first evil to repair.
Such the order God appointed /
When for sin He would atone,
To the serpent thus opposing /
Schemes yet deeper than his own
Thence the remedy procuring, /
whence the fatal wound had come.

Communion Antiphon:

Adoramus Te, Christe.

By the tree we were made slaves and by the holy Cross we have been set free; The fruit of the tree ensnared us, the Son of God redeemed us.

Easter Night.

Exsultet. It is truly meet and right to proclaim ... our Lord Jesus Christ, who paid for us to His eternal Father the debt of Adam, and by His merciful blood cancelled the guilt incurred by original sin.

O truly needful sin of Adam, which was blotted out by the death of Christ! O happy fault, that merited so great a Redeemer!

The Blessing of the Baptismal Water

O God, whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification...

Wherefore I bless thee, O creature of water, by the living God, by the true God, by the holy God, by that God who in the beginning separated thee by His word from the dry land, and whose Spirit moved over thee.

Who made thee flow from the fountain of paradise and commanded thee to water the whole earth with thy four rivers...

Here may the stains of all sins be washed out; here may human nature, created to Thy image, and reformed

to the glory of its maker, be cleansed from all filth of the old man; that all who receive this sacrament of regeneration, may be born again new children of true innocence.

The Vesting of a Priest.

The Stole.

Restore to me, O Lord, the stole of immortality, which I lost by the transgression of the first parent: and although unworthy, as I draw near to Thy sacred mystery, may I be found worthy of everlasting joy.

Preface of the Passion and the Holy Cross

Who didst set the salvation of mankind upon the tree of the Cross, so that whence came death, thence also life might rise again, and that he who overcame by the tree might also be overcome on the tree.

The Most Precious Blood (July 1st). Hymn: *Festivis resonant.*

By the first Adam's fatal sin, / Came death upon the human race,
In this new Adam doth new life begin, / And everlasting grace.

The Assumption of the Blessed Virgin Mary (Aug. 15th)

Hymn: *O prima, Virgo.*

In thy womb thou conceivedst Life, and the life, lost by Adam, was renewed when thou gavest flesh to

the divine Victim who was to be sacrificed.

The Salve Regina.

To thee do we cry, poor banished children of Eve.

The Nativity of the Blessed Virgin Mary (Sep.8th).

Antiphon at the *Magnificat*.

Thy Nativity, O Virgin Mother of God, was the herald of joy to the whole world; since from thee arose the Sun of Justice, Christ our God, who destroying the curse, bestowed the blessing, and confounding death, rewarded us with life everlasting.

St Joseph the Workman (May 1st).

Collect. O God, the creator of all things, who imposest on man the law of work

Second Vespers. Antiphon 1.

God, the maker of the world placed man in it to work and keep the earth.

From Abel to Noe

Seventh Sunday after Pentecost.

Secret.

...receive this same sacrifice offered by Thy devoted servants and sanctify it with a blessing, like unto that which Thou didst bestow upon the offerings of Abel...

Canon of the Mass.

Second Prayer after the Consecration.

Be pleased to look upon these offerings with a favourable and gracious countenance; accept them as Thou wast pleased to accept the offerings of Thy servant Abel the righteous, the sacrifice of our father Abraham, and that of Melchisedech, Thy high priest, a holy sacrifice, a spotless victim.

The Most Precious Blood (July 1st). Secret.

...upon Thine altars, O Lord of Hosts, may we renew the sprinkling of that blood which pleadeth better than that of Abel.

Maundy Thursday. Chrism Mass. Preface of the Blessing.

...and when the sins of the world were expiated of old by the deluge, a dove announced that peace was restored to the earth, by bearing an olive branch, the type of the gift to come, which has been manifested in these latter ages.

Good Friday.

Crux Fidelis - Pange Lingua.

Tree which solely wast found worthy / Earth's great victim to sustain Harbour from the raging tempest, / Ark, that saved the world again...

Easter Night.

Blessing of the Baptismal Water.

O God, who by water didst wash away the crimes of the guilty world, and by the pouring out of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the beginning of virtue.

Second Sunday after Pentecost.

Hymn: *En ut superba criminum.*

Leaps forth the Church from riven heart, /

Of Christ, her Spouse upon the Cross, /

His open side the ark's wide door, /
Become heaven's gate for Gentiles weal.

Mass of a Confessor Bishop:

Statuit. Epistle: Ecclesiasticus 44. 16-27..

(Noe) Behold, a great priest, who in his days pleased God, and was found just; and in the time of wrath he was made a reconciliation.

Prayers for the dying.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Enoch and Elias from the common death of the world.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Noe from the flood.

The Nuptial Mass.

Second Prayer.

O God, by whom woman is joined to man, and that union which Thou didst ordain from the beginning is endowed with a blessing which alone was not taken away either by the punishment for original sin or by the sentence of the flood...

Conclusion.

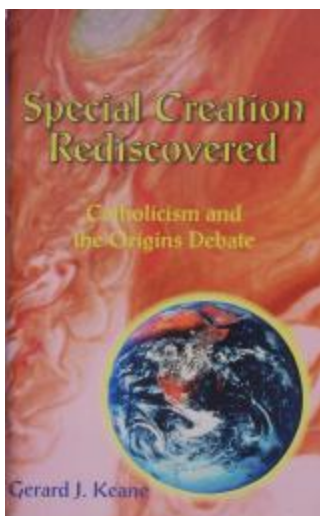
If it be true that many of the allusions to Genesis doctrines cited above are not found in the new Roman Missal, should we conclude that they can now be disregarded as outdated? Modernist priests and teachers now instruct children to believe that Adam and Eve, the Garden of Eden, Noe and the Ark never existed, and deny the Fall and the Flood to have been real historical events, though the New Catechism clearly affirms these traditional beliefs. Cardinal Ratzinger has appealed for Creation to be in the forefront of catechesis. For Catholics to know their Faith well, these doctrines should also be explicitly cited in the liturgy. We might pray for a restoration of many of these texts, and for a well-informed clergy to instruct the faithful in the scientific, biblical, historical and theological facts on which these essential doctrines are based - on Creation, not Evolution.

New Resources Available

SPECIAL CREATION REDISCOVERED

GERARD J. KEANE

Kolbe Center for the Study of Creation 2004



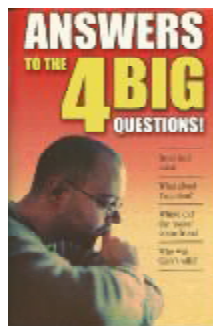
Since writing his 400-page book *Creation Rediscovered*, Gerry Keane has been working on a condensed version - a 96-page pocketable booklet, just arrived from the USA. In fact, it has been completely rewritten and updated to include valuable new material - buy one to read, and others to give away!

£3 each plus 50p postage

ANSWERS TO THE 4 BIG QUESTIONS

D. BATTEN, K. HAM, J. SAFARTI,
C. WIELAND

Answers in Genesis 2000



Does God exist? What about Evolution? Where did the races come from? Who was Cain's wife?

Concise arguments (64pp). £1.25
[evangelical perspective]



Multi-media CD-ROM - many
articles, video, book, interviews
£ 5 post free.

From
Daylight Origins Society

Catalogue of Resources (12pp) - free

Pamphlets of some popular articles
Newman Graduate Education reprints
Creation Research pamphlets
Details of book: *Creation Rediscovered* - G.J. Keane
Wallace Johnson lectures on CD-ROM
Evolution - Fact or Belief? video
Details of *Drama in the Rocks* - section of EFoB video
Spotlight - brief articles on Origins topics
Books and booklets from other publishers

Details of other Creation Science organisations and resources

Index of Articles(8pp) - free

Daylight 1 - 36 (1991 - 2004)

Please send SAE (in Britain) for Catalogue and/or Index

Past issues of Daylight
(Numbers 1-32 @ 50p each
33 on, @ £1 each)

Front cover acknowledgement

Adam and Eve (detail) 1504 - Albrecht Dürer
Museum number M.66.33
Los Angeles County Museum of Art, Art Museum Council Fund
Photograph ©2003 Museum Associates/LACMA

Guiding Principles of Daylight Origins Society



"The Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter - for the Catholic faith obliges us to hold that souls are immediately created by God. However this must be done in such a way that the reasons for both opinions, that is, those favourable and those unfavourable to evolution, be weighed and judged with the necessary seriousness, moderation and measure, and provided that all are prepared to submit to the judgement of the Church, to whom Christ has given the mission of interpreting authentically the Sacred Scriptures and of defending the dogmas of faith."

Encyclical Letter: "Humani Generis", (1950) , Pope Pius XII.

£2